

CHRIST In The Psalms

by

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*All things must be fulfilled, which were written . . .
in the Psalms concerning me" (Luke 24:44)*

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The One-Hundred-And-Tenth Psalm

"Sit on my right hand, until I make thine enemies thy footstool" (Hebrews 1:13).

Psalms 110

- 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.**
- 2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.**
- 3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.**
- 4. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.**
- 5. The Lord at thy right hand shall strike through kings in the day of his wrath.**
- 6. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.**
- 7. He shall drink of the brook in the way: therefore shall he lift up the head.**

The Messianic character of the 110th Psalm is shown by the remarkable prominence given it in the New Testament. Our LORD Himself frequently referred to the Psalm as applying to Him. In our study of the Second Psalm we found seven references to that Psalm in the New Testament, but there are at least fifteen such references in the New Testament to the 110th Psalm. Here we shall find the deity of the LORD JESUS and His eternal priesthood, following His coming in glory to subdue His enemies and set up the Kingdom promised unto the Fathers by the prophets.

The Psalm opens with our LORD's return into Heaven at the close of His earthly ministry nineteen hundred years ago. As we saw from our study of Psalm 2, He entered into His Father's

presence on the day of His resurrection, and then His Father said to Him, "**Thou art my son; this day have I begotten thee**" (Psalm 2:7) also Acts 13:32-33. He then came back to earth and through forty days, by many infallible proofs, He showed Himself alive after His passion. Then came the final day, of which we read in the first chapter of the Acts, when He bade farewell to His disciples, and entered into Heaven, taking with Him all the redeemed out of Hades, and removing paradise from Hades into Heaven.

What a wonderful day was that when our LORD shot up through the heavens, far above all heavens, at the head of the host of the redeemed, until He found Himself in His Father's presence! We may hear Him saying to His Father, "**Behold I and the children which God hath given me**" (Hebrews 2:13). And then the Father answers Him, in the words recorded in Psalm 110.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (vs. 1).

Turning now to Matthew 22, we find our LORD asking His enemies, "**What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions**" (vss. 41-45).

In Mark's parallel account of this interview, our LORD declares that what David said was "by the Holy Ghost": "**And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly**" (Mark 12:35-37).

Luke also reports the same interview: "**And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?**" (Luke 20:41-44).

In Matthew 26:64 our LORD was referring again to this 110th Psalm when He said to the high priest, "**Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven.**"

In Ephesians, Paul is referring to Psalm 110:1 when he says that GOD raised CHRIST "**from the dead, and set him at his own right hand in the heavenly places**" (Ephesians 1:20).

Again in Colossians, the Apostle is referring to the Psalm when he writes, "**Christ sitteth on the right hand of God**" (Colossians 1:20).

And it may be that Stephen, the first martyr, was thinking of Psalm 110:1 when he said in Acts, "**Behold, I see the heavens opened, and the Son of man standing on the right hand of God**"

(Acts 7:56). Our LORD had risen from His place at the Father's right hand in order to welcome His suffering servant as He ascended unto Him out of the murderous hands of His enemies.

Psalms 110:1 is again referred to in Hebrews 1:3 where our LORD is pictured as having **"sat down on the right hand of the Majesty on high"**; and still again in the 13th verse of the same chapter where we read, **"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"**

Again we have Psalm 110:1 referred to in Hebrews 8:1 where it is written: **"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."**

Again, in Hebrews 10:11-13, it is written: **"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool."**

And yet again, in Hebrews 12:2, we have Psalm 110:1 referred to, where it is written of our LORD that having endured the Cross, despising the shame, he is now **"set down at the right hand of the throne of God."**

"The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies" (Psalm 110:2).

The LORD here is stretching out His sceptre. It is the Father's solemn promise that His SON who had offered Himself to His people as their KING and had been rejected by them, will yet sit upon the throne of His Father David, reigning over the house of Jacob in a Kingdom that should have no end: **"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"** (Luke 1:31-33).

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth" (Psalm 110:3).

Here is another significant promise. His people Israel are referred to, who in the days of His weakness, had rejected Him, but who in the day of His power, when He comes again, will receive Him. **"For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you"** (II Corinthians 13:4).

In our LORD's lament over Jerusalem, recorded in Matthew, He said: **"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"** (Matthew 23:37-39). In that day, the day of His power, His people shall be

willing!

"Thy people shall be willing in the day of thy power" (Psalm 110:3a).

The meaning of this is shown in Judges 5:2 where Deborah and Barak sang, saying, **"Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves"**; and again in Nehemiah 11:2 where it is written: **"And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem."** Of that day it is written in Zechariah 12:10: **"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."**

"in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth" (Psalm 110:3b).

This doubtless refers to the everlasting youth, so to speak, of our LORD. There is no longer any weakness in Him. He is the same yesterday, and today, and forever. His strength never wanes, and therefore it is just as if He had just now sprung out of the womb of the morning in the fulness of His everlasting power. How good it is to know that though earth and Heaven may pass away He ever abideth, unchanging!

"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Psalm 110:4).

This is the only reference to Melchizedek in the Old Testament apart from this strange record of him in Genesis:

"And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of Heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of Heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion" (Genesis 14:17-24)

The next mention of Melchizedek after the 110th Psalm is in the Book of Hebrews, where we find frequent reference to him. In the 4th chapter of Hebrews the subject of priesthood is first introduced in the 14th verse, and the paragraph on that subject extends from that verse to the 10th verse of the next chapter.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son

of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec."

Then to Hebrews 6, we read:

"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Hebrews 6:13-20).

In the seventh chapter of Hebrews we have a detailed exposition of the doctrine of the Melchizedek priesthood. This chapter should be studied carefully. The key thought of the chapter is indicated by the words "continually" (v. 3), "endless" (v. 16), "for ever" (vvs. 17, 21), "unchangeable" (v. 24), "to the uttermost" and "ever" (v. 25), and "for evermore" (v. 28).

The great difference between the priesthood of Aaron and that of Melchizedek is that the Aaronic priesthood was temporary, while the Melchizedek priesthood is permanent. The Aaronic priests were many **"because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them"** (Hebrews 7:23-25).

The name "Melchizedek" means "King of Righteousness." And the name "Salem" means "peace." Therefore Melchizedek was a good type of the LORD JESUS CHRIST who is KING of righteousness and KING of peace, and will be manifested as such at His second coming when

He, like Melchizedek, will be a KING and a PRIEST, and His Kingship and Priesthood will be without end.

"The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Psalm 110:5-6).

Here is pictured the judgment work of our LORD when He **"shall be revealed from Heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"** (II Thessalonians 1:7-9). It is the day of His wrath referred to in Psalm 2:12 where it is written: **" Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."**

In that day men shall cry to the mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the LAMB: for the great day of His wrath is come; and who shall be able to stand? (Revelation 6:15-17).

"He shall drink of the brook in the way: therefore shall he lift up the head" (Psalm 110:7).

This is doubtless a reference to Gideon's test in Judges 7:4-6. The men who bowed down upon their knees to drink, taking their time to refresh themselves, were set aside, and the others who lapped up the water as they ran, eager for the fray, though their numbers were small, only three hundred of them were used to gain the victory over the enemy. Our LORD never sought to please Himself. He was always eager to be doing His Father's will.

There may also be a reference figuratively to the Word of GOD. When we read the Word of GOD we are drinking of the brook by the way. The Son of GOD lived by the Word of GOD, and sought always to do the will of GOD thus revealed to Him. Those who follow His example, putting GOD first, and seeking only His glory, will find that their heads shall be lifted up above their enemies round about them. And then they, too, will offer in His tabernacle sacrifices of joy, singing praises unto the LORD!

"Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord" (Psalm 27:3-6).

~ end of chapter 13 ~

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